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details of the feast, and, as it seems to us, the first satisfactory explanation of the ceremonies.

MOUND-BUILDERS. — Rev. Stephen D. Peet, in the "American Antiquarian," treats the question whether there are any myths embodied in the effigy mounds, and, if so, whether these myths can be identified as belonging to any particular tribe. The paper is one of a long series on effigy mounds.

NAVAJO. — Dr. Washington Matthews has published an interesting collection of gambling songs of the Navajo, published in the January number of the "American Anthropologist." They are sung at the game of the Kesitcè, of which a description is given. The game is, to some extent, sacred in its nature, for the playing is confined to the winter, the only time when their myths may be told and their most important ceremonies conducted. The game depends on a legend for its explanation, of which Dr. Matthews gives an epitome. It refers to a contest between the animals of the night and the animals of the day, which resulted in the present arrangement of day and night.

GUATEMALA. — The publisher and editor of the magnificent "Internationales Archiv für Ethnographie" have issued a supplement to the first number of this journal: "Die Ethnologie der Indianerstämme und Guatemala," by Dr. Otto Stoll. The work, which is beautifully illustrated, gives a succinct description of the ancient and present natives of Guatemala, and contains a brief abstract of the cosmogony and deities of these Indians.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

[Books relating to folk-lore or mythology will receive notice, provided that a copy be sent to the editors of this Journal. Such copy may be addressed to the care of the publishers directly, or to the General Editor.]

BIBLIOTECA MYTHICA. HENRI GAIDOZ. *La Rage et St. Hubert.* Paris. ALPHONSE PICARD, Editeur, Rue Bonaparte, 82. 1887. Pp. 224. 8vo.

This volume is an excellent example of a special treatise, which, by illustrating a particular subject with extensive learning, throws light on the general principles of popular belief and legend.

It is not likely that our readers are well informed as to the connection between hydrophobia and Saint Hubert, who is the special patron and deliverer of those threatened with this malady. They may be interested in some account of the pilgrimages which are still made to his shrine, in the village of St. Hubert, among the Ardennes of Belgium, to which a hundred and thirty persons, on an average, annually resort. The mode of treatment is as follows: The person who is to be operated on, after having in the morning heard mass and communed, is led into the sac-

risty, and kneels before the priest, who recites the prescribed formulas, and causes the pilgrim to repeat a prayer to Saint Hubert. This done, the penitent sits in a chair, and throws back his head; the priest, with a knife, makes an incision on the forehead, in which he introduces a fragment of the holy stole which the Virgin, by means of an angel, formerly sent to the saint. The person thus treated is then required to submit to a *neuvaine*, or nine days' regimen, embracing confession, simple diet, and certain ascetic regulations; the beard is not to be shaved, nor the hair combed. On the tenth day the bandage protecting the incision is to be removed by a priest, burnt, and the ashes thrown into the water. The feast of St. Hubert is to be kept annually. The patient thus healed enjoys certain valuable privileges: if again bitten, he will recover with a simple fast, and he has the power of granting a *respite* of forty days to all persons bitten or otherwise infected by mad animals. It is gratifying to know that persons who find it impossible to make the journey may derive relief from objects which have touched the sacred garment and may be transmitted by mail.

The legend of St. Hubert, it may be remembered, relates how, while hunting in the forest, a stag appeared to him, displaying between its horns the image of the crucified Saviour, by whose admonition he was recalled from pursuit of the vanities of the world. He afterwards received from the Virgin, through an angel, a holy stole, indicating a celestial election to the office of bishop, and from St. Peter the golden key of Paradise. The most ancient life of Hubert (bishop at Liège in the eighth century) knows nothing of these tales. The incident of the white stag, related by Johannes Damascenus of a certain Placedas, said to have lived in the second century, is no doubt a Christian form of an older myth. The legend was fixed upon St. Eustace, but from him transferred to St. Hubert, probably in consequence of coincidence of dates of their festivals; and the saint thus became the patron of hunters. It may have been for this reason that in 835 his body was transferred to the Ardennes, where he evidently succeeded a pagan deity, possibly Woden: in the eleventh century the first results of each year's hunt were laid on his altar. As the protector of hunters, he is that of hounds also; and as hydrophobia has from time immemorial been a terror to mankind, and its danger and frequency have been enormously exaggerated by fear, he was naturally invoked to exorcise this evil, regarded as a species of demoniacal possession. His worship in this capacity became widely extended through Belgium and France. The peculiar method of cure, which consisted in insertion of a fragment of the holy garment, is only an example of the general principle that a sacred object, if introduced into the body, imparts its virtue; a principle kindred to that which induced savages to receive, through actual consumption, the life-power of their ancestors. The key said to have been received by Hubert from the apostle Peter also plays a part in his remedial activity. Pilgrims are allowed to purchase such keys, regarded as having power to protect beasts who have been bitten by rabid animals, and who are to be cauterized with the implement. These keys in reality

represent those which served to lock the gratings of the confessional, and which pilgrims brought home from Rome as a memorial. In later times, their shape has been changed to a cone, which is stamped with a horn (emblem of the saint as hunter), but they are still called keys. Sometimes, instead of cauterizing, the man or animal is only marked with the key, and not necessarily in the part bitten, the curative virtue depending in the power of Saint Hubert, not on any natural process. It is curious and instructive to note the attitude of the ecclesiastical authorities in relation to these pretended cures. In the fifteenth century the celebrated Dr. Gerson, and in the seventeenth century the Sorbonne, condemned the beliefs and practices in question. But in recent times the Cardinal Archbishop of Malines, who died in 1883, declared that the Church approved of and encouraged this worship, albeit such belief was not matter of faith; and in 1879 the journal "*Pèlerin*," of Paris, recommended and advocated these pilgrimages. M. Gaidoz, on this head, states a view which the writer (vol. i. p. 172), discussing the history of witchcraft, has previously advocated; we cite his words: "It would be an error, from the historic point of view, to regard the religion as formed by the instruction of its doctors, and limited to that alone. It is popular beliefs which break into the Church, which impose themselves upon her, which mingle with sacred rites their own traditional rites, and the fancies of a materialistic and fetishistic devotion." (P. 79.)

W. W. N.

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## JOURNALS.

(See also "Record of American Folk-Lore.")

1. **The American Antiquarian and Oriental Journal.** (Chicago.) Vol. XI. No. 1, January, 1889. The Mexican Messiah. DOMINICK DALY. — Indian Myths and Effigy Mounds. S. D. PEET. — No. 2. March. Chips from Tonga Superstition. E. H. ROBERTS.
2. **The American Anthropologist.** (Washington.) Vol. II. No. 1, January, 1889. Navajo Gambling Songs. WASHINGTON MATTHEWS. — (Text and translation, with explanatory myth.) — Quarterly Bibliography of Anthropologic Literature. R. FLETCHER.
3. **The Canada Educational Monthly and School Magazine.** (Toronto.) Vol. XI. No. 2, February, 1889. The Eskimo, their Habits and Customs. W. A. ASHE.
4. **School Work and Play.** (Toronto.) Vol. I. Nos. 3 and 4, February, 1889. Work and Play among the Indians. D. BOYLE.
5. **Scribner's Magazine.** (New York.) Vol. V. No. 3, March, 1889. Mexican Superstitions and Folk-Lore. T. A. JANVIER.
6. **The Folk-Lore Journal.** (London.) Vol. VII. Part I., January-March, 1889. Notes on African Folk-Lore, etc. E. CLODD. — The London Ballads. W. H. BABCOCK. (Ballads from Virginia, between the Potomac